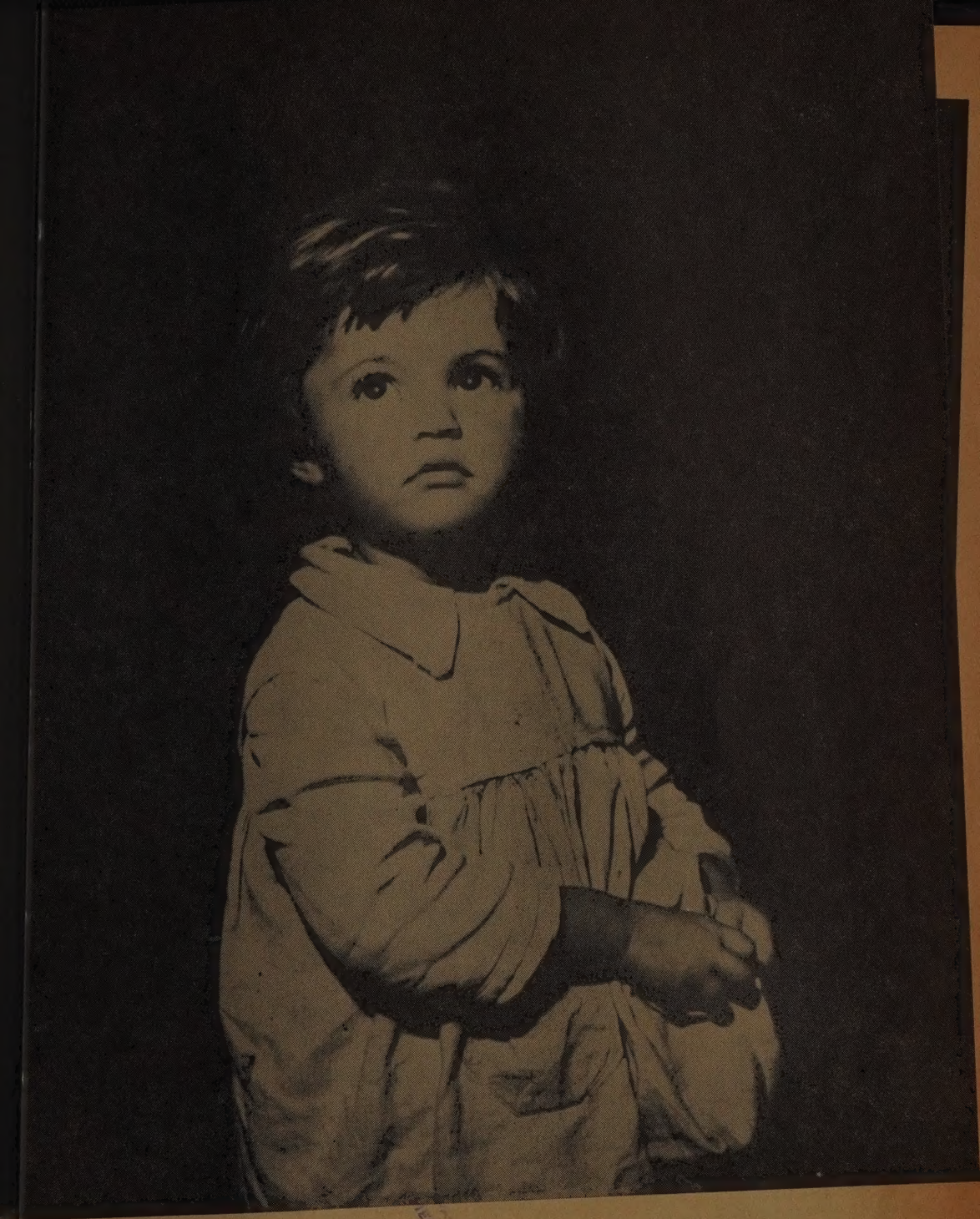

re the strangers,

e unwelcome, the unwanted . . .

(See page 3)

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Where Does Christmas Go?

A children's story by Grace Hoe

IT WAS THE DAY after Christmas and Tommy was helping Mother clear away the clutter of bright paper and ribbons. Even the sparkles on the tree seemed less bright than yesterday and Tommy felt a little sad.

He sat on the floor, chubby legs crossed in front of him, and ran pudgy fingers through his blonde curly hair. With a look of puzzled concern he turned to Mother as she said, "Well, Tommy, Christmas is gone for another year. Now we've got to clean up this mess."

A little line came and went on Tommy's forehead. He was thinking very hard. He looked up at Mother and said slowly, "Mommy, where does Christmas go?" Mother straightened — hand on a tired back. Then she came close to Tommy and sat down on the floor beside him.

"That's a good question, Tommy," she said. "Let's see if we can find the answer. Where *does* Christmas go?"

Mother and Tommy looked at the tree and as they sat there—comfortable and close—it seemed to Tommy that the shiny balls and tinsel began to brighten and shine again with the same beauty of yesterday.

In a quiet voice Mother began, "Long ago, on that first Christmas Day, God gave the world a great gift, His Son. He came to earth to live among men. He taught them the way God wanted them to live. He taught them what He wanted them to believe—so that they could become as pure as Jesus through their faith in Him and could return again to God to live with Him forever. That gift wasn't wrapped in fancy paper or bright ribbon, but was wrapped in swaddling clothes and laid in a manger. The next day the shepherds did not say 'Christmas is gone'—but they returned to their work glorifying God and praising Him for all the things they had seen and heard. And so Christmas came to live and grow in the hearts of you and me. Mother was wrong, Tommy, Christmas isn't gone. It has just moved—from the manger, or under the tree—into your heart and mine—to live and grow for another year."

Mother and Tommy sat in silence. Tommy felt a wonderful quietness inside and as his eyes met those of the angel on the tip top of the tree, he thought—he *knew*—she nodded and smiled ever so little.

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We are the strangers...

In their eyes we see pain, and fear, and a lost dream. For they are the hungry—the naked—the strangers. Will you take them in?

HEY ARRIVE, TIMID, SILENT and . A few are pathetic, many pronounced fear of persecution. are crowd-conscious, on edge, atchful.

y tries to look different. They so clearly uncertain when they o choose and express their own . They are dispirited.

are badly in need of relaxing the sheer pressure of the too uarters of camp life, the pover- broodings and bad nerves of

ith the resilience of youth, the ty respond rapidly to their new nment. Within a few weeks, become less withdrawn, more to friendship, more cheerful. unfold. They relax. They grow er.

thoritative figure exists for the r of refugee children in the at the moment. Reliable sources e, however, that at least one y four refugees is under 14 years . This means that a minimum of 10,000,000 children have been uprooted and transplanted, have been born or have died as refugees since 1945.

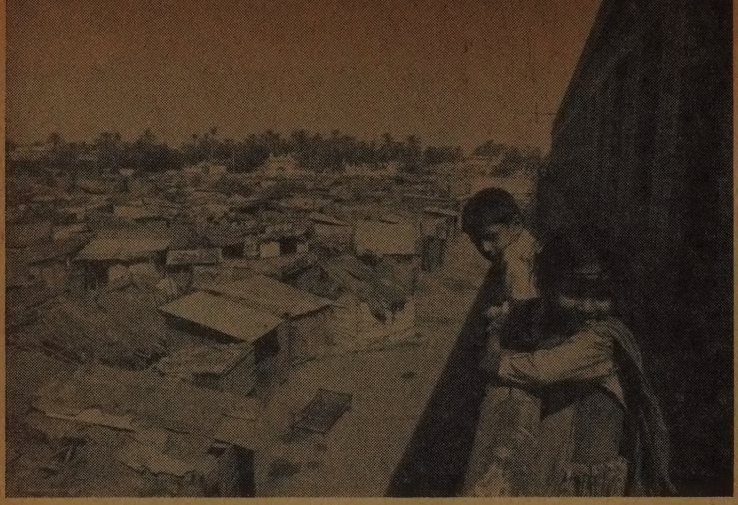
No Other Life— No Regrets

A report by the International Union for Child Welfare on the problem of refugee children in European camps has this to say:

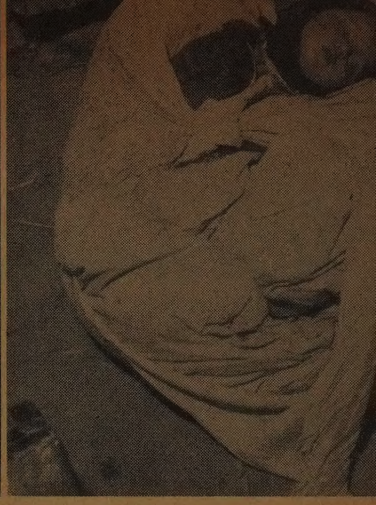
> Many of them have never known any other life. Although they have no regrets, they are nevertheless impoverished through not having enjoyed a normal home life.
>
> They lack a room of their own, and live in too close contact with adults who are apt to scold them frequently, and from whom they often acquire a dangerous precocity. Added to this, their parents' constant grumbling and the insecurity and hopeless outlook for the future are detrimental to their psychological and social adjustment. They live in an atmosphere of envy and discontent of which they may not be conscious, but which affects them psychologically and sets up complexes that will cause them suffering in later life.
>
> Living in a camp, moreover, creates a barrier between them and the outside world; other children regard them as "different" and even when they attend the local schools they are set apart. Their anomalous position as foreigners, already a cause of suspicion, is further aggravated through living in this way on the margin of suspicion.

The double problem then is that refugee children often grow up accepting their stunted lives as being their natural lot, while those who become refugees when they are teenagers tend to rebel or grow too old too early and become dispirited.

Two case histories illustrate the effects of these attitudes:



Refugee children in Karachi, Pakistan, live in homes like these.



In a reception center, a tired baby sleeps on the floor.

A refugee schoolboy who, on being transferred to a new camp, discovered a "one way" traffic sign near the camp, persistently disobeyed it because it required him to take a slightly longer route to a regular destination.

Subsequent medical and psychiatric examinations revealed that the boy, otherwise quite fit, had lost all sense of lawfulness. He wanted to go in a certain direction so he went that way.

Another, a girl who had been with her family in a number of camps for seven or eight years, became a prostitute at an early age. She roamed from camp to camp, always being eventually discovered but refusing to change her ways. A long talk with a trusted refugee worker showed that the girl, intelligent as well as attractive, saw in her immoral life an escape from the boredom and the pointlessness of her camp existence.

For Some—There Is Help

These are some of the problems. What is being done to solve them? What remains to be done?

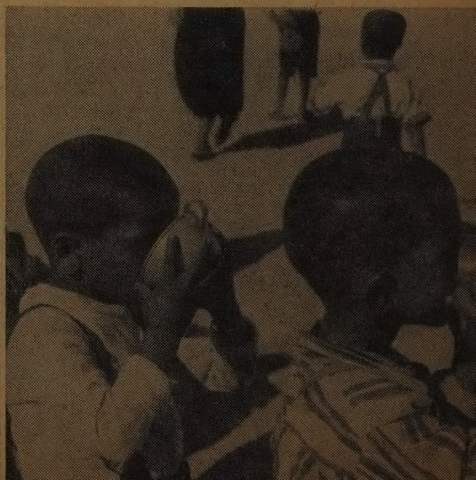
Through the Division of Inter-Church Aid and Service to Refugees, the member churches of the World Council of Churches maintain a variety of projects for refugee children around the world. Some highlights:

Spittal, Austria—The Spittal vocational training and boarding school for teen-age refugee boys and girls, who either have come alone into the country or for some reason cannot remain with their parents, is one o most successful projects of its The school, which has an enroll of 66 boys and seven girls from poorest circumstances," provides h and a three-year state-recognized prenticeship in metal work and pentry for boys and a two-year of domestic science for girls. A without exception students have successfully rehabilitated and grad have found good jobs at better average starting wages, despit over-crowded Austrian labour m

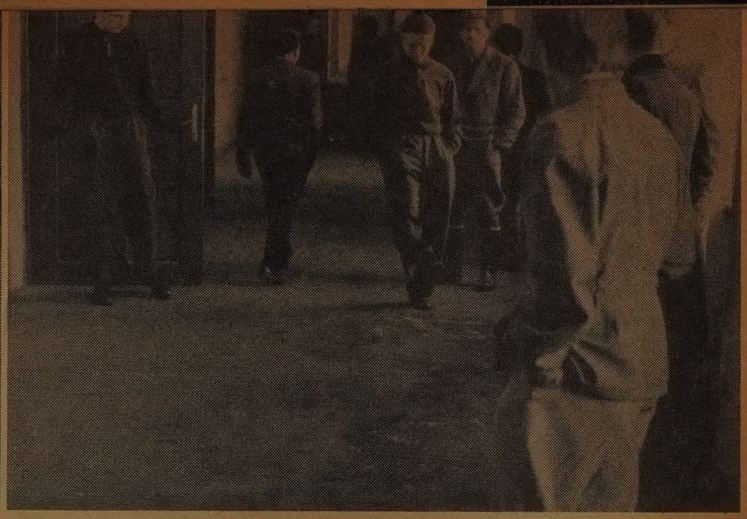
Brussels, Belgium—A new story corner apartment has just acquired. Part of the premises be turned into a hostel for young ly-arrived refugees, recreation r with music and a library, and a

Some are fortunate—this child and her grandmother have found a new home.

Arab children receive a cup of milk a gift sent through the churches.



linics provide medical care, and lso act as a food distribution center.



Boredom is a dangerous thing for refugee youth. These young men in a reception center pass time by kicking a small ball.

center for those seeking emigra-

Badgastein, Austria—A large vil- as for more than two years been lding a home for young wayward gee girls. Many reform in the new sphere.

Kotschachsdorf, Austria — Here is a toddlers' rest center, where ected, ill-treated, or run-down refu- children, all under ten, spend spells in healthy surroundings.

Hong Kong—A child feeding ram and a kindergarten program naintained for children of Chinese gees from the mainland.

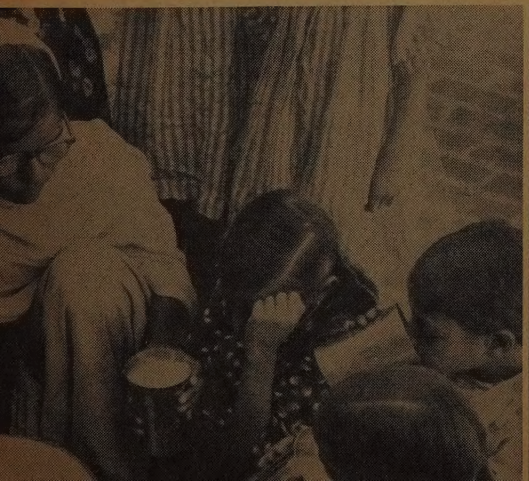
Korea—A special project pro- artificial limbs and other help mputee children. In 1958 more 100 such children, including many who are refugees from North Korea, were aided through the program.

Switzerland—A home which provides a preventive treatment program for refugee and other children who have been exposed to tuberculosis is maintained at Leysin with the help of WCC funds. The home cares for some 30 children for three-month periods.

WCC field workers are also in touch with youth in most refugee camps through their regular work, and provide counselling and other assistance when needed. They cooperate in the recreation and kindergarten programs now maintained at most camps and provide special parties for the children at Christmas and at Easter. During the summer they arrange for large numbers of refugee youth to spend time away at vacation centers. In addition, individual children's cases are submitted regularly to the WCC Geneva headquarters for special consideration of needs ranging from financial aid for special schooling to health treatment.

But WCC refugee staff are aware that at the best these programs do no more than skim the surface of the need. Inevitably there are thousands of children who are undergoing experiences too great for their age and strength which seriously threaten their emotional—and often physical—health. Providing them with the help they need and the same rights and opportunities of "normal" children must be a major aim of World Refugee Year.

Supplemental feeding programs are often carried on at schools run by the churches.



A Norwegian pastor reads to refugee children in Berlin.

A Treasure Hidden— Yet Available

by Bernhard Christen

I

THE RAISING OF A BANNER is often an event of far-reaching significance. And not only when it takes place in a setting that outstandingly memorializes human courage, such as the raising of the stars and stripes on Iwo Jima, or Roald Amundsen's planting of the flag of Norway at the South Pole. Again and again in the life of men the unfurling of a flag gives expression to the presence of convictions and loyalties that unfailingly mold human history and destiny.

The publication of a statement of religious faith is like the raising of a flag. It is a united declaration of loyalty, binding together those who proclaim it and announcing to their fellow men the convictions for which they take their stand. It both marks a crystallization of conviction and is a summons to united devotion to a sacred cause.

The course of the Christian Church through the ages is marked by many such important milestones of confessional statement. The Nicene Creed, the Augsburg Confession, the Thirty-Nine Articles, the Westminster Confession—each of these is a banner raised, a testimony given, a summons to united faith in action. They are great historic declarations by responsible Christian bodies, and the respective Churches are proud to march under their authority and inspiration.

Another such spiritual banner, too little heralded but yet of far-reaching importance for the Church, was raised at the Lutheran World Federation Assembly in Minneapolis in 1957 in the form of 51 Theses dealing with the central problems of Christian faith in today's world. Together these Theses constitute a memorable declaration of dynamic faith, a sign and symbol under which Lutheran Christians may well be proud to live and serve and give their witness to the world.

II

Let us briefly point to some of the most notable marks of this "Christian banner," qualities which surely make the Theses worthy of earnest study and discussion by both the pastors and the laity of the whole Church.

(1) First, and basic to their far-reaching importa the Minneapolis Theses are *the product of consecr united thought by a chosen group of today's outstan Lutheran leaders.* To sit down with even one or such men for some hours, speaking with them a the basic questions of our faith, would be a privi for any one of us. But here we have the best thou not of one or two, but of hundreds of the leade nearly all the Lutheran churches of the world—s and stated in language clear and strong for al understand.

(2) The whole series of statements is *presente the setting of our own day.* It is not a rehash of theological phrases. The paragraphs are fresh, thorou contemporary in expression, most of them crystal c What the Revised Standard Version is to the K James, these statements are to some of the basic t logical formulations of centuries gone by—God's t in the language of today.

(3) At the same time *the Theses clearly build u the historic Christian creeds.* They set forth no Gospel, no mutilated Faith, but the full-orbed t by which the Church of the Ages has lived and d And the relation of these older creedal formulation the basic revelation in the Bible is clearly recogn and stated: "They (the Lutheran Confessions) cont to direct us in our understanding of the Script consistent with the apostolic tradition." As we r we are reminded again of the words of a great theran teacher, "The creeds do not bind us; they us free."

(4) Yet the Minneapolis Theses *make no pretens being a complete statement.* They are a living rather than a final framework. They open wind rather than build walls. Grappling with the com and tragic issues of our own time, and illumina these with the light of the Everlasting Gospel, present a challenge to future world-gathering churches and to groups of theological teachers, to b

"In the Minneapolis Theses the Lutheran Christian has a priceless gift . . . he can say, proudly yet humbly: "This is what my Church believes; this is the ancient truth applied to the problems of the individual and society as these exist today . . ."

The first of four articles dealing with the 51 Theses drawn up at the Lutheran World Federation Assembly in 1957.

er in critical and creative Christian thought. They gnize that "new light is ever breaking forth" under discipline of the Word and the Spirit.

) Finally, the Theses are so formed as to constitute, for the individual Christian, the congregations, the various Lutheran Churches, *a challenge to cation and action.* They herald a cause to be de- ed and advanced, a vision to be realized, at every of the Church's life. For the Gospel is not a er of word only, but a *power.* Rightly the Theses "received," not adopted, by the Assembly, and ed on to the Lutheran Churches: the real "adoption" t be an adoption in the living sphere of faith—in heart of the individual and in the fellowship of the regations. In the Minneapolis Theses the Lutheran stian has a priceless gift concerning which he can proudly yet humbly: "This is what my Church ves: this is the ancient truth applied to the problems he individual and society as these exist today; this e mighty cause in today's world for which I can *my* life—for which I *will* give my life!"

III

ch a rededication on the part of the individual ver can only come as a result of a personal experi- of the liberating power of the Gospel, an experience he meaning of Christian freedom for *me* in this and time. It is wholly fitting, therefore, that the and basic section of the Minneapolis statement ld deal with this problem of *spiritual freedom.* otwithstanding the many varieties in which the stion has presented itself, freedom has been man's ral problem in every age—intellectual freedom, po- l freedom, social and economic freedom, and basic l, *spiritual* freedom. Yet perhaps never in the history he world has the meaning and importance of free- for man been so much prized and discussed, and ggled for, as today. How can man really become ? And how can his true freedom be preserved? No stion is more important than this to be answered by the Church which professes to have the true Gospel of liberation for mankind.

And so it is to this question that the first section of the Minneapolis Theses gives clear and ringing answer, from the viewpoint of the Christian understanding of man and the world:

> "We praise God the Creator, the fountain of all life, . . . who in Jesus Christ has come to set us free . . . Man is formed by God for freedom . . . and he is bound within the limitations of his broken humanity . . . Man is not able to restore his life in relation to God . . . *The liberation which God once for all accomplished in the incarnation, life, death, resurrection, and exaltation of Jesus Christ, He bestows and makes effective even now and forever* . . . Faith begins with what God does; it is trust that God will accomplish what He promises . . . Yet the freedom which we have in Christ is actual, for it is GIVEN—'Where the Spirit of the Lord is, there is freedom.'"

Here is a message of true freedom, with hope for all mankind—a message concerning the freedom wrought by the Spirit of God from within the heart of man. This is the basic theme of the Minneapolis Theses, which is then, in the following sections, applied to the various phases of the Church's life, within its own fellowship and in the contemporary world.

Ours is a time when the battle for freedom, the battle for men—both man's outward life and his inward heart and soul—is being waged on a thousand fronts throughout the world. It is in such a time that the Church lifts up her voice to state again what are the *deepest* issues concerned in the struggle for human liberty. Rich indeed is the Church which is privileged to have given to it a dynamic and thoroughly contemporary statement of the Gospel of freedom in Christ, with all its rich and manifold implications, challenging all of her congregations and each of her sons and daughters, to make that statement their own—in living faith, in bold confession, in dedicated service! Fortunate indeed are we—"for we have this treasure."

After ten years of mission work, the Tokai Lutheran Church of Japan is

BORN TO DIE

by Dr. Olaf Hansen

The leader of the new Church is Pastor K. Kawashi

JAPAN, ONE OF THE GREAT shipbuilding nations of the world, witnessed a unique launching in November.

On the occasion of the 10th anniversary of the work of the Japan Mission of The Evangelical Lutheran Church, the Tokai Evangelical Lutheran Church was launched with much joy and hope. Thus the launching marked at once the consummation of ten years of mission work, and the beginning of a new Church which will unite soon with other Lutheran groups in Japan to form one national Lutheran church.

Like other launchings, the beginning of the Tokai Evangelical Lutheran Church was not the product of caprice or accident, but was the fulfillment of years of planning by the mission with the evident blessing of God. The ELC Japan Mission marks its start with the arrival of Missionary Olaf Hansen in Japan on November 5, 1949. He was the vanguard of over 70 missionaries that have gone to Japan.

With each successive wave of missionaries, mission districts and churches were established in cities along the famous "Tokaido," the "East Coast Road" which is the main artery of Japan connecting the present capital, Tokyo, with the old capital, Kyoto. At the present time, evangelistic outreach is being made in more than 25 centers, although just 18 of them have resident missionaries.

The launching of the Tokai Church took place on November 2 and 3, 1959, in Shizuoka, a city which is the mid-point of the Tokai area. Delegates and visitors from all the congregations met in the afternoon and evening of the first day for fellowship and the study of the Word. The motif of thanksgiving for what God had done and expectation for what He would do was repeatedly struck. Pastor Kishii began his Bible study with a reminder that ten years before he had not even heard of Jesus Christ or His church; now he was an ordained minister of the Gospel teaching the Wor students at the Bible School.

In the evening, memories of ten years of work w evoked as missionaries and Japanese Christians sha their impressions and experiences of the first ten ye Laughter was the order of the evening as the audie was reminded of the mistakes in language and Ja nese customs committed by the early missionaries. by the same token the talks revealed a respect appreciation for these messengers of the Gospel had come afar.

November 3, National Culture Day in Japan, the highlight of the gathering. It was a day of mi emotions. Solemnity and joy; thanksgiving and ex tation; appreciation and dedication were some of moods that moved through the group as it particip in a program of both business and worship. The m ing was devoted to the discussion and ratification the constitution and by-laws of the new Tokai theran Church. The group was generally satisfied w the product of its many discussions and moved qui to ratify the rules and procedures which will go its life and work as a church.

It also took another significant step in the elec of a Preparation Committee. The group also sele as chairman Pastor K. Kawashima. Pastor Kawash came to Tokyo in 1950 and initiated the first congr

He has remained pastor of that congregation ever . A man of slight build and delicate health, he rtheless has been a bulwark in the work of the ch. Of quiet patient temperament coupled with a faith, he is well suited to lead the church in its l steps toward maturity.

s election also marks a significant turning-point ie relation of the mission to the church. Up to time, even though most committees have joint bership of Japanese and foreigner, the chairmanship usually been in the hands of the foreigner. Now, ie most important and significant committee, the man is a Japanese pastor. The church is coming its own.

the afternoon, services of thanksgiving and dedi- n were held. Climaxing his visit of three weeks pan, Dr. Rolf Syrdal, ELC foreign mission director, hed at the 10th anniversary service.

hat are the prospects for the church? Strangely gh one of its early tasks is to seek its own death. Tokai Lutheran Church is only one of several eran groups in Japan. These groups have been en- d in negotiations over the past five years looking rd the formation of one Lutheran Church in Japan. arying backgrounds and emphases, these groups moved steadily forward in the unification of their s and the cultivation of the same spirit. The new ch has participated fully in all discussion.

is indicative of its spirit that a supplementary pro- n was added to the constitution stating that when Japan Evangelical Lutheran Church is organized, church shall become one of its constituent districts. prospects are that the union shall be consummated n two or three years.

The Tokai church, of course, must perfect its organization and train its leadership. Able and willing laymen are available. Though the post-war congregations have been largely made up of students and young people—in sharp contrast to the pre-war congregations—devoted older men have been enlisted in the support of the church. These very often form the pillars about which congregations are built. They will no doubt play an important part in the work of the church.

In addition to Pastor Kawashima there are three other pastors, two of them young men who have been ordained only two or three years. They already show great promise in leadership ability, and what is perhaps more important the willing spirit of the servant of Jesus Christ. Much is expected of them as they undertake the responsibilities of a new church. Administration and organization is peculiarly a gift of the Japanese. An efficient and effective church will no doubt be set up.

The challenge and responsibility which this young church faces is a great one. Situated in the heart of Japan and bounded by two of its largest cities, Tokyo and Nagoya, it must bring the Gospel to literally millions of people. To bring Christ to the nation in an intelligible manner, and the nation to Christ in repentance and faith is its essential task. The ethnic faiths of Shinto and Buddhism are by no means moribund as formerly believed. The innate religiosity of the Japanese people has proven to be stubbornly impervious to the Christian message.

The new ship faces stormy seas, cold and hostile winds, and a treacherous passage. But it has a compass, "the faith once delivered to the saints," and a pilot, the Lord Jesus Christ, who will surely guide it safely. We wish it "Godspeed."

Delegates and visitors to the November meeting that launched the new Church.

Christmas Flower Pioneer

by Vincent Edwa

If you and I should travel to California in early December and there look up a certain area about twenty miles north of San Diego, we will see a sight that will make us gasp with delight. All around us the rolling landscape is ablaze with America's favorite Christmas flower—the poinsettia.

The owner of this remarkable plantation is Paul Ecke. If anybody deserves to be called the country's "poinsettia king," Paul Ecke should qualify for that title. Actually, he has over four hundred acres of poinsettias under cultivation. No wonder tourists make strange noises when they see all that land flaming with color in early December! The dazzling riot of red and green is a spectacle that lingers long in memory.

To the owner, this magnificent display means much more than it could to any visitor. Mr. Ecke's poinsettia plantation represents a unique experiment in floriculture that was eventually crowned with success. It took months and even years of patient application and labor before he was able to tame Mexico's wildest wild flower, but when he finally won out, he had turned a maverick of the fields into the most profitable of all holiday blooms.

Thirty years ago the poinsettia was as erratic in its blossoming as a spring violet that put forth buds in September. Flower lovers who bothered to set out the plant hadn't the remotest idea when the blooms would appear. Sometimes they showed up in October, but then again it might not be until January.

Paul Ecke changed all that. Thanks to his tireless experimenting, he was able to work out a timetable that works like a charm. His poinsettias now blossom regularly for Christmas. Plants on his land are under such perfect control that he gets two crops—roots and flowers. The roots are shipped out by the tens of thousands, soon after Easter, to nurserymen and florists all over the country. In December, in time for the holiday, a vast lot of blooms go out to "the trade."

How America's "poinsettia king" established his undisputed right to his name and fame makes a surprising story. Paul's father, Albert Ecke, was a Los Angeles market grower who grew flowers on the side to satisfy an aesthetic leaning. One day he brought home a poinsettia root which he set out in the garden. At once young Paul was fascinated by its possibilities. He became so absorbed in his experimenting that he finally gave up the dull business of raising beans and radishes, just to see if he could not bring this temperamental C mas flower under control.

If anybody has any doubts as to his ultimate triu he should witness all the hustle-bustle on the plantation in early December. The hard-pressed prietor has to hire an army of men to help him ha his blooms. It is not uncommon for cutters, lure the bonanza that such overtime puts in their pay velopes, to start in at sunrise and work until Close behind them in the fields come the "runn the young chaps who bear away the flowers in bun of forty to the shipping sheds. There the cut stem dipped into a boiling fluid that seals them for long-distance deliveries. There are acid baths, too, complete the process before the poinsettias stan tall pails awaiting their far journeys.

For those who receive potted poinsettia plant Christmas, Mr. Ecke has a few practical suggest Many persons are chagrined when a plant that become chilled by being out in the cold air sudd wilts upon delivery, when it is placed in a warm mosphere. This expert reports that it can usually b vived by watering it with hot water. During the a room temperature below seventy is desirable, as t plants are used to cool, moist air. At night the can be left in a temperature as low as fifty, althe care should be taken not to set it too near an open dow where the freezing draft might chill the plant

Mr. Ecke also offers a helpful word or two to t who have bought the cut flowers and wish to m them last as long as possible. Keep them in deep, water, he advises, in a room where there is plent fresh air. If a person wants to continue the gro treatment, the flowers can be rejuvenated by cut from time to time, a few inches off the stem, and burning the raw spot very briefly to heal the stalk. overnight soak in a bathtub filled with cool water also revive the blossoms, care being taken when one is gently dipped under the surface.

No Christmas now passes but millions of poinse are brought into American homes. The showy red white blossoms have become the nation's favorite fl for the holiday season. It is safe to say, too, that t man does more credit belong for this universal pr ence than to the "poinsettia king," Paul Ecke of fornia.

Want to Buy a Miracle"

by Raymond M. Olson

. E. Stanley Jones, in one of his books, tells of the girl who came into a drugstore, laid a quarter ne counter, and said anxiously to the man behind ounter: "Mister, I want to buy a miracle." "Buy a cle? What do you mean?" he asked. The little girl ined: "My little baby brother is very sick, and I d the doctor tell my mother that only a miracle can him, so I want to buy a miracle."

hen you look at the work of the Church, which is n so intimately into money and budgets and giving, you look at income which seems to come so slowly uncertainly, and you look at the calendar which ies toward the end of the year, you would like to a miracle! You would like to find a way to buy assurance of meeting in full the budget work of Church!

he fact is, of course, that the willingness of people ive their money for the work of the Christian rch is a miracle in itself. The natural heart in all of oes not want to give—it wants to get. The report w, showing income as of November 30, is an exhibit iracles. If you would follow these dollars to their ce you would find the wonder of God's grace mak- generous Christian stewards. Apart from the power God in the hearts of people, the result to expect ld be that very little would be given. Even that ch would be given would come for the wrong rea-, if God was not doing this good work in the hearts His people. No one could buy the miracle of $2,146,-08 for the 1959 Budget of the ELC by November 30. y God has done this in and through His people. these next weeks, before January 31, 1960, we will need miracle added to miracle. On December 16, we still need $1,691,698.83 if we are to do our full work. Surely we believe that if God has His way in us and with us the increase will come! It is in this confidence that the Church makes its plans, for it serves the Lord Christ. It is on His mission. It is in this assurance that we encourage and advise one another about things which can be done. Plans won't solve much if God doesn't find us an obedient and willing people, but plans will make a great difference if they are made active in Him.

When the General Convention of 1958 considered the Budget, it added $80,000 as a special fund to assist retired servants of the Church where the pension was not adequate. This was a warmhearted and good decision. The time is here when this desire must have the liberal support and financial backing to make it possible without harming the rest of the work which is planned. The vision of that convention is now to be matched by the vision of these closing weeks. Surely the 1959 Budget was adopted responsibly, with the intention to fulfill it completely!

Thousands of us in this Church would like to buy a miracle in relation to our budgeted program for the year. It may not be as simple as placing a quarter on the counter, but miracles of goodness and Christian generosity do happen. They have been happening. The God who works them is the one who makes us His stewards!

The report shown below tells us that it remains possible for us to reach our full Budget for this year. Many congregations have already met their objectives for the year and are going beyond them. How does it look in your congregation?

1959 BUDGET INGATHERING

November 30, 1959

District	1959 Objective	Raised	Status	% Raised	% Raised 11-28-58
astern	$1,516,965.00	$1,064,653.45	452,311.55	70.2	68.1
Northern Minnesota	690,697.00	508,930.40	181,766.60	73.7	69.9
outhern Minnesota	1,366,240.00	937,655.92	428,584.08	68.6	66.0
outh Central	606,624.00	419,892.27	186,731.73	69.2	66.5
outh Dakota	613,421.00	470,219.04	143,201.96	76.7	68.7
North Dakota	671,706.00	503,795.07	167,910.93	75.0	69.8
Rocky Mountain	287,479.00	215,443.71	72,035.29	74.9	67.4
Pacific	352,648.00	259,016.86	93,631.14	73.4	68.6
California	313,014.00	240,145.29	72,868.71	76.7	68.5
Canada	128,092.00	88,342.81	39,749.19	69.0	66.4
No District	.....	683.10	683.10 cr.	..	..
Lutheran Students	.....	300.00	300.00 cr.	..	..
	$6,546,886.00	$4,709,077.92	$1,837,808.08	71.9%	68.1%
Budget	$6,855,778.00	$4,709,077.92	$2,146,700.08	68.7%	68.5%

Laundromat Unlimited

This Is Your Life

Many years ago when the world was young there was a program called "This Is Your Life." It was a wreath of the greenest laurel woven by the loving hands of grammar school teachers, old girl friends, fraternity brothers, and absent family members. The intent was to honor a hero of the republic. Priests devoting themselves to rescuing suicides on the Brooklyn Bridge, very old ladies endowing hospices for heroic terriers, retired sailors building ships in glass bottles—all these were given the nod on "This Is Your Life." It was an innocent, sometimes diverting, and frequently oversentimental program, but it had an authentic heartbeat and Americans loved it.

This Is Your Horror

Alas, the heroic format lacked juice. In competition with Westerns, real-life divorce trials (hysterically shrieking plaintiffs and much banging of the judicial gavel) and real-life detective fiction, "This Is Your Life" shone like a kerosene lamp in a fluorescent world. Something had to be done and quick. And what was nearer at hand than to turn the merciless Klieg lights on something rotten in the state of Denmark? Had not the so intimate sins of decayed movie actresses proved a publisher's bonanza? Why not make "This Is Your Life" into a titillating revelation of the decline and fall of a popular idol and his eventual restoration?

This Is Your Wife

The idea was touched with genius. It was morally unassailable. You were picturing not the lurid delights of sin but its horror. And you were summoning the world to witness how a man fights his way back from the brink of hell. Furthermore it was an artistic natural. Instead of having an array of ordinary people telling about how they knew Joe when he cut his first tooth, you could reduce the action to the span of disintegration and trot out a handful of head-shakers including Mrs. Joe, the disenchanted wife.

True Confession

Last week we had the story of Bill Stern, sports announcer. He was badly injured in an automobile accident some twenty years ago and began taking dope. In "This Is Your Life" we were treated to a running account of Bill Stern's fall by an assortment of people including his fellow announcers, his boss who fin fired him, and his wife. All of these people dance deadly dance around Bill saying, "We knew you wer yourself, Bill. We just knew." And Bill, his great h lolling in the lights admitted that yes, of course, wasn't his old self, he was wrong, selfish, and inc rigible. He hadn't wanted to admit his mistake go to the hospital. But he had finally gone and a a terrible struggle, he was cured. Now he was absolu O.K. He was reunited with his family, his boss, colleagues, and now everything was going to be fine.

Moral Matadors

This is a real enough story and a sad one and are certainly glad that Bill straightened out. So m don't, but Bill did, and that's good. What is bad ab the story is that a man's private horror is dragged the screen to be poked at and savored for the sh deliciousness of it. What is it that makes us eager see our neighbor's dirty linen? To see him shamed?

But what was absolutely worst in that gruesc performance was not the confession of a man's before an unfeeling audience, but the spectacle of B friends playing God. They were the judges and restorers. Bill took dope but they did not. Bill fa but they did not. Now that Bill was paddling back shore they stood ready to applaud him as the self-rig eous prigs they were.

It made me physically ill. We need repentance confession, but we need it in a context of meekn Man's confession should be heard by the sober compassionate assembly of fellow sinners to whom G has manifested His grace. Unfortunately, such an counter is not good theater. Furthermore it would much too shattering for all the moral matadors surrounded that poor wounded animal, the failure

For the Family Altar

J. R. Hestenes

ward the First Sunday After Epiphany — *Outreach*

The Epistle: Hebrews 2:11-16 • The Gospel: John 7:14-18

Monday, January 4
LIGHT UNCONTAINED

Isaiah 9:2

The people who walk in darkness have a great light; those who dwell in and of deep darkness, on them has t shined.

The Child born in Bethlehem was the odiment of God's plan to save the ld. That plan was first kindled in heart of God when man fell in sin. en Jesus was born the glowing lamp love's purpose was set aflame on h.

One day Jesus said, "I am the light the world." And so He was. And Light was for all men to see. It not meant to flood one part of earth one part of its people, but to be dif-, to reach into all places and dispel kness everywhere. This Light, like l's love, is uncontained.

nto my heart, too, O God, Your ht has shined, revealing the wrong is there and replacing it with the rd of Your forgiveness and healing. y the Light so shine in my heart and d that I may have right understand- and purpose in my life. Amen.

✚

Tuesday, January 5
THE QUEST IS WIDE

Haggai 2:7

And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with splendor, says the Lord of hosts.

God has in no sense limited His outreach to a single span of time in history, nor to a single race. In this beautiful verse from the prophet Haggai, we are given a picture of God going to all nations in all ages, and there gathering the trophies He seeks. When Jesus said, "Other sheep I have which are not of this fold," He gave clear indication of the inclusiveness of the purposes of God. The quest is for men everywhere who come to the knowledge of truth and in new lives and abounding hope become splendor in the eyes of God.

In my heart is the splendor, dear Father, that You should find me, and set alive in me the hope I have in Your Christ and in Your Word. To live by this is enough, O God. I pray that the sacrifices of a sincere heart and a humble following after my Lord may be the manner of my endeavor. Amen.

✚

Wednesday, January 6
THE PIN-POINT

Mark 1:15

"The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel."

So said Jesus when He started His work preaching in Galilee. John the Baptist had finished his work preparing the way for the Christ. Now the stage was set and Jesus went straight to the point, to the very heart of the issue. The mission of God to earth was not merely to lay His hands in love upon a lost and disobedient people, but in that love to call to repentance and belief in what God was anxious to do for sinners. At this point, and what man does about it, stands or falls the whole purpose of God. The outreach is effective when man accepts Christ.

Spare us from a watered-down "Christianity," dear God, such as men are willing to accept in our day, where all is general, but generally confused and altogether useless and unsaving. We need to know for sure in Whom we believe and thus have peace. Amen.

✚

Thursday, January 7
THE HOME-COMING

Luke 2:29-30

"Lord, now lettest thou thy servant art in peace, according to thy word; mine eyes have seen thy salvation ich thou hast prepared in the presence all people."

Aged Simeon had waited long; and he saw, he even held in his arms, Child, the "consolation of Israel." s pious man was now ready to depart life because he had peace. God's outh had been made effective in him, and vas signalized by a rejoicing, a song, itness. We also may know the reality God's outreach if we open our hearts Him. Not only because one day we depart this life do we want peace h God, but because we want to live, live joyfully unto God.

Even as You promised Simeon that should not see death before he had the Lord's Christ, we pray, gracious her, that those who do not have e within will earnestly pray that they know the coming home of the ior to their hearts before their de- ure.

✚

Friday, January 8
ON AND ON

Acts 2:39

"For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him."

The outreach of God passes from one generation to the next. And here is where truth speaks to parents who, under God, have a share in seeing that the children under their care, are brought under the influence of God's reach. Much rests at the feet of fathers and mothers. Theirs is the duty while the children are growing to direct them to the Source of their growing in grace. All believing parents are zealous that their children also share in the blessedness of faith both in this life and in the life to come.

Bless, O Lord, every home dedicated to the purpose of feeding the young with bread and the Bread of Life. Give to fathers the high sense of duty and to mothers hands dedicated to do eternal molding that faith may abide in the generation to come. Amen.

✚

Saturday, January 9
BORDERLESS CONCERN

Romans 10:12

For there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him.

There is with God not a hint of discrimination among people; He has bypassed no one in His invitation to Life. Race is of no concern, nor status; in His eyes there is among all people a common need, a need for redemption. There still remains to this day, even among those who lay claim to the Gospel, a feeling that there are those who are not "fit," and whom God has no intention of reaching. This is the spirit of Jonah who, before God reached him fully, sorrowed at the response of Nineveh to the Word. Strange how we can be!

We are so victimized by borders, lines, and classifications in these daily lives of ours, that even our compassion for the lost world becomes charted. But we pray, dear Jesus, that we shall be blind to all things in our fellow men except our kinship in need. We pray in Your Name. Amen.

Biblical Manuscript Sold for $182,000

A record $182,000 was paid at auction in London for a 13th century illuminated manuscript copy of the Apocalypse (The Revelation of St. John the Divine) by a New York rare book dealer.

The buyer, H. P. Kraus, broke a 30-year dollar-price record set by the late J. P. Morgan, who paid $158,400 in 1929 for the Bedford Book of Hours. With the purchase of the Apocalypse, Mr. Kraus also topped his own previous high of $109,200 for a 12th century illuminated manuscript of the Gospels.

The Apocalypse was purchased from the library of the late Dyson Perrins, a British manufacturer. In addition, the New York dealer bought a 13th century manuscript of the Psalter of Wencelas, King of Hungary and Bohemia, for $72,800

In Russia . . .
Bible for 'Specialists'

Russian libraries have Bibles but they are not accessible to the ordinary Soviet citizen, the American Bible Society's Advisory Council was told at its 41st annual meeting.

All religious books in Soviet libraries are classified as research material available to "specialists" only, meaning that only a priest of the Russian Orthodox Church can get such a volume for reading, said Miss Barbara Wolfe, who served as a Russian-speaking guide at the U.S. Moscow Fair last summer.

Miss Wolfe, who was formerly connected with the Free Europe Exile Relations in Paris and now works for the State Department, added that, nevertheless, the Bible has not been forgotten in Russia and is "desperately wanted."

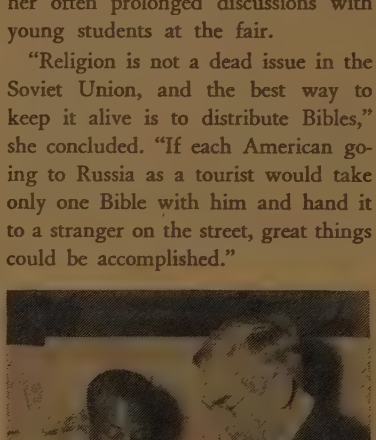
As proof she cited her own experience with the "disappearing Bible" at the Moscow Fair. Miss Wolfe served with the special book display which contained a limited collection of Russian and English Bibles among some 8,000 other books published in the U. S.

She recalled that in a week or so all the Bibles were gone, including those in English and other languages. Then a rumor was started in Moscow that "the Americans are giving away free Bibles," she said, "and there was a constant demand for Bibles which were no longer available."

"The American Bible Society came to our rescue with a shipment of some 50 Russian Bibles and a new collection of English editions," Miss Wolfe said.

She also said that the question of religion was frequently brought up in her often prolonged discussions with young students at the fair.

"Religion is not a dead issue in the Soviet Union, and the best way to keep it alive is to distribute Bibles," she concluded. "If each American going to Russia as a tourist would take only one Bible with him and hand it to a stranger on the street, great things could be accomplished."



—RNS Photo

ETHIOPIAN GIFT BIBLE—This manuscript copy of the four Gospels in Ethiopia's Amharic language, a gift from Emperor Haile Selassie I, was presented to the American Bible Society in New York at the opening of its Christmas Scripture exhibit. Shown are Tesfaye Roba (left), Ethiopian acting consul general in New York, who made the presentation, and Dr. Eric North, ABS consultant and recording secretary.

TV Is 'Big Fix'

Dr. Truman B. Douglass of N York said here that some minist were becoming "outraged" over disclosure of "fixed" TV quiz sho while ignoring the "big fix" in te vision itself.

The executive vice-president of Congregational Christian Church Board of Home Missions declared th cheating on quiz shows was only "little fix, not worth the indignati that it has elicited."

"The big fix is television itself, wi its contempt for a perversion of minds of men," he said. "Far m serious than these instances of indiv ual dishonesty is the misuse of te vision frequencies belonging to people for the purpose of corrupti and desensitizing and perverting p ple."

U.S. Evangelical Academy Planned

A Christian Education Academ which may be the first lay institute its kind in this country, is bei planned for a 50-acre mountain s near Muskogee, Okla.

It will be the center for discussio by people from all walks of life theological questions as well as soci political, vocational, and other pr lems in the light of Christianity.

The Rev. J. L. B. Williams, rec of Grace Parish at Muskogee a director of the academy's Oklaho committee, said the proposed cen will be patterned after the Evangeli Academies inaugurated in Germa following the last war which ha been spreading in other parts of E rope.

Mr. Williams, former minister the American Church in Bonn, G many, stressed that the acade though sponsored at this stage by t Protestant Episcopal Church, will non-denominational.

Its programs, he said, will inclu both long-term and short-term stud

laymen and ministers, as well as
ational and professional conferences
groups ranging from doctors and
yers to jazz enthusiasts and labor
anizations.
irst unit of the academy is expect-
to cost about $5,000,000. Endow-
nt funds will be sought from in-
iduals and foundations. The pro-
t is being guided by a corporation
own as The American Center for
eological Studies (The ACTS).
A pilot conference is slated by the
demy for this winter on "Marriage
a Vocation," to be attended by lay-
n, clergymen, doctors, economists,
d lawyers.

'CC Prayer Week Stresses Local Church

Importance of the local congregation
"a manifestation of the universal
urch" will be the theme of the
nual Week of Prayer for Christian
ity to be sponsored Jan. 18-25 in
re than 60 countries by the World
uncil of Churches' Faith and Order
mmission.
In a leaflet issued in connection with
e observance, the commission calls
on Christians in all Churches to
in in prayers for unity.
Each congregation, it states, "is an
umenical microcosm which in its
ified diversity sorts forth the essen-
l oneness of the Church of Christ
d identifies it with 'all those who
every place call on the name of our
rd Jesus Christ,' whether in the
ngregation around the corner or at
e ends of the earth."
The eight-day observance coincides
ith the Roman Catholic Chair of
nity Octave. The Catholic Octave
romotes prayers for the conversion
lapsed Catholics and those outside
e church. This intention contrasts
ith that of the World Council's prayer
riod which stresses "that the visible
ity of the Church of Christ may be
complished according to His will and
the means that He wills."
The leaflet, which contains for each
the eight days Old and New Testa-
ent readings, a brief meditation and
prayer, is designed "to help local
ngregations come to a fresh under-
anding of Christian unity, and
rough this of their ecumenical char-
ter and vocation."

—RNS Photo

WCC LEADERS IN RUSSIA—A five-man delegation from the World Council of Churches, headed by its general secretary, Dr. W. A. Visser 't Hooft (third from right), began a three-week visit to the Soviet Union as guests of the Russian Orthodox Moscow patriarchate. Left to right: Alexander de Weymarn (interpreter); Dr. O. Frederick Nolde; the Rev. Francis House; Dr. Visser 't Hooft; U Kyaw Than; and Dr. Nick Nissiotis.

Christian Unity Harder Here Than Abroad?

An authority on Catholic-Protestant relations declares that he does not believe unity will come in this century, but that it will come eventually "by the grace of God."

The Rev. George H. Tavard, a native of France and now on the faculty of Mt. Mercy College in Pittsburgh, made the assertion in an interview with the *Pittsburgh Catholic*, official newspaper of the Pittsburgh diocese. He has written several books and published many articles on Catholic-Protestant relationships.

Father Tavard sees American Catholics lagging behind their European counterparts on ecumenical matters. He suggested, however, that one of the reasons for this is that "unity is a different problem in Europe than here."

"For one thing, here you have many Protestant denominations which must first unite," he declared. "But in Germany, for example, most Protestants are Lutherans. In Holland, most are Calvinists. Accordingly, you begin with a less unwieldly problem."

Father Tavard said that Protestants and Catholics should study church history more deeply. "I believe a course in Protestant thinking should be part of the curriculum of every Catholic college," he said. "Such a course should deal with the thinking of modern Protestant leaders as well as of historical ones."

The priest also urged Catholic laymen to form a positive attitude toward Protestants.

Center Altar Advocated

A return to the principles of the ancient Eastern church in the arrangement of church interiors has been suggested by Dr. Helge Nyman, newly appointed professor of practical theology at the Abo Academy in Finland.

In his inaugural lecture at the Academy, Dr. Nyman pointed out that archaeologists have discovered that the altar in ancient churches was a table in the middle of the building around which the Lord's Supper was celebrated in common.

Only when the Lord's Supper began to be regarded as a sacrifice was the altar moved up to the eastern wall of the church and away from the congregation, he said.

Dr. Nyman raised the question whether the interior furnishing of the church must necessarily conform with a traditionally accepted pattern. He pointed out that Luther's breach with the Roman Catholic Church might have led to a reformation in this regard had he not shown caution and introduced only minor changes.

"A general re-arrangement of the interior of the churches aiming at a return to the principles of the ancient church may renew interest," Dr. Nyman commented.

JUC Maps Costs for New Church

Administrative costs of a new Lutheran body of 2,250,000 members were subjected to close and critical scrutiny here by the Joint Union Committee for the three-way merger.

The JUC which represents the Evangelical, American and United Evangelical Lutheran Churches, devoted a half day of its two-day meeting to a report by the budget committee on a comparative study of present and proposed personnel.

The sessions, Dec. 3-4, were held at the Evangelical Lutheran Theological Seminary on the campus of Capital University. Dr. E. C. Fendt, seminary president, is an ALC member of the Union Committee.

A new hymn has been adopted for use during the "Year of Jubilee" that will be observed in 1960-61 to mark the formation of the American Lutheran Church.

The hymn, "O God, Who givest all things good," was written by Dr. George Dell, professor of English at Capital University in Columbus, Ohio. It was the top choice of the Committee on Worship and Church Music of the new Church from more than 40 hymns submitted to it.

Dr. Dell, who teaches a class in poetry at Capital, also authored the special hymn that commemorated the 25th anniversary of the ALC in 1955.

Concern was expressed over a trend that The American Lutheran Church, to be constituted at Minneapolis next April 22-24, might become a "proliferation of bureaucracy."

Committee members said they were determined to provide as efficient an operation as possible as economically as possible. Stress was placed on the need to maintain administrative costs of the new Church at a level comparable to the combined operating budgets of the uniting bodies.

In a move to "hold the line" on costs, the JUC authorized a special committee to consult with boards of the various departments, commissions and auxiliaries of The ALC on staff and salary questions.

Present personnel of the ELC, ALC and UELC totals 233¾ employees. The fraction is accounted for by the fact that there are 230 full-time and seven part-time workers, with 108¼ executives and 125½ non-executives. Combined salaries amount to $1,216,035.

Convention Theme Chosen

"Thine Be the Glory" has been chosen as the theme for the constituting convention of The American Lutheran Church, to be held in Minneapolis, Minn., next April 22-24. The selection was made by the Joint Union Committee for the three-way merger.

The merging bodies will be represented by 1,000 delegates, half clergy and half laymen. Honored guests will include representatives of the National Lutheran Council, Canadian Lutheran Council, Lutheran World Federation, World Council of Churches, and other Lutheran Churches.

A highlight of the program will be the premiere performance of a cantata written especially for the historic occasion. Entitled "Una Sancta," the cantata is the work of Dr. Paul Christiansen of Concordia College at Moorhead, Minn. It will be sung by the combined choirs of the nine senior colleges of the uniting Churches. Four seminary choirs will also appear on the program.

Ethiopia Approves LWF Africa Radio Station

The Lutheran World Federation has announced that the Addis Ababa government has approved its application for a radio franchise in Ethiopia to set up a short-wave transmitter in that country.

It said the LWF Department of World Mission will now proceed with plans to establish the 50,000-watt transmitter to beam religious and cultural programs to broad areas of Africa and Asia. Sponsoring the station are member denominations of the LWF throughout the world.

Dr. Sigurd Aske, the department's associate director and acting director of the radio project, said the radio would enable the federation "to play a pioneer role in Christian broadcasting in Africa at a time when revolutionary changes are taking place in that continent's life and thought."

Midwinter Conference

The Lutheran Evangelistic Mo ment will hold its 24th annual M winter Evangelistic Conference J 26-31, 1960, at First Augustana L theran Church in Minneapolis, Mi

Sessions will center around t theme, "God's Word for Toda World." Dr. John Lavik, preside emeritus of Luther Theological Sem nary, Saskatoon, Sask., will speak three services on "Preaching the We of God Today." The Rev. C. O. Sat pastor of St. Paul's Church, Min apolis, will speak at evening sessio

A "Crack in the Wall?" Missouri Joins NCC Unit

A religious newscaster has disclos that a major board of the Luther Church—Missouri Synod, has appli for and has been granted full memb ship in a division of the Natio Council of the Churches of Christ the U.S.A.

Richard T. Sutcliffe, associate dir tor of the Department of Press, Rad and Television of the United Luther Church in America, in his weekly r ligious newscast, "Church Wor News," announced that the Board Home Missions of the Lutheran Chur —Missouri Synod has become a me ber of NCCCUSA's Division of Hom Missions.

"The action brought a pleased sm to the face of American Protestantis . . . and, perhaps, a raised eyebro or two," Sutcliffe said. "Missouri L therans have traditionally remain aloof from all formal relationships a affiliations with other churches in t mainstream of Protestant Christian . . . and this is the first time Misso has taken such action.

"Too, the move was at Missou own instigation and is an appare reversal of its oft-stated reluctance obligate itself outside its own churc yard.

"Missouri logic, as propounded spokesmen, insists that to affiliate wi non-Missouri Christians prior to 'co plete doctrinal agreement' is to 'co promise' itself theologically."

The apparent about-face of one the most conservative branches American Lutheranism was interpret by Sutcliffe as a significant "crack" the seawall "which has traditiona

ated the Missouri Synod Lutherans other church bodies in the ocean orld Protestantism."

ie National Council of Churches sents 35 Protestant and Eastern odox communions with a com- membership of more than 37, 00.

e Lutheran Church-Missouri Synod not followed the other Lutheran ch bodies into formal membership ie National Lutheran Council, the eran World Federation, the Na- l Council of Churches and the ld Council of Churches, although operates in some phases of the ram of the National Lutheran ncil.

wegian Women Urge Ordination

resolution urging the ordination omen divinity graduates was pre- d in Oslo, Norway, to the Bishops he Lutheran Church and to the ister of Church Affairs by the wegian Women's National Coun-

he Council, which consists of a ber of women's organizations, d that steps be taken to enable nen to obtain positions and take y Orders in the Lutheran National rch without any restrictions what-

Women theologians are legally en- d to be ordained in Norway, but ar no woman has applied as this ld presuppose a nomination for a tion by a parish council and the nt of a Bishop to perform the nation.

GRAPHIC BIBLE PRESENTATION

A novel venture in graphic gospel presentation is being made by the new Christ Lutheran church in Anderson, Ind., with construction in an adjacent park of reproductions of such Biblical sites as Jacob's well, the pool of Siloam, and the barren fig tree.

Some of the scenes are symbolic instead of strictly realistic. Included among these is the vine with branches, illustrating Jesus' words: "I am the true vine; ye are the branches."

Reproduced in full dimensions, the scenes were set up under the direction of the Rev. E. F. Lorenz, the church's pastor, who believes that such settings can give greater force to the presentation of sacred messages.

Within the ELC

The "Kristmenn" on Tour

Nine young men who are preparing for service in the ministry of The Evangelical Lutheran Church are currently traveling around the country on a service project of song.

These nine men, who call themselves the "Kristmenn," are presenting services of worship and music in local congregations throughout the ELC. Included in their repertoire are chorales of the Reformation and other music from that period of history, ancient plainsong melodies, Russian sacred music, and modern 20th century compositions.

All of the men, shown in the picture below, had training and experience in music before coming to Luther Seminary, St. Paul, Minn.

Two of the men are seniors at the seminary—Paul Peterson of Minneapolis, and Tom Herbranson of Bagley, Minn. Both men have sung and traveled with the seminary quartet.

Glenn Nycklemoe and Ken Peterson are middlers. Glen, from Fergus Falls, Minn., sang in the seminary chorus last year and with the St. Olaf College choir three years previous to coming to the seminary. Ken Peterson of St. Paul, Minn., was one of the winners in the Midwest Metropolitan Opera auditions in 1958.

First year men at the seminary include Jim Jensen from Bode, Iowa, a music major from St. Olaf College. Elmer Peterson from Racine, Wis., sang with the men's chorus and quartet from Dana College, Blair, Neb. Craig Nydahl from Mankato, Minn., is a graduate of St. Olaf College and sang with their choir on the Iceland tour. Roger Olson of Minneapolis, Minn., has a similar background of music experience. Hal Olson of Ames, Iowa, is a graduate of Iowa State College there and served in the Armed Forces.

Tom Herbranson is manager of the group and handles bookings for congregations who request an appearance of these ambassadors of sacred song.

The Kristmenn

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. There is no charge for this service. (Refer to ad number when inquiring.)

FOR SALE

Farms

160-acre farm. N. Ia. 110 acres under cultivation. Water in all bldgs. 646-1A

60-acre farm. N. Ia. Near school and Lutheran church. Gravel road and mail rte. 646-2A

Excellent stock farm, 413 acres; 250 acres tillable. N. of Strawberry Point, Ia. Complete set of bldgs. Mail and school bus rtes. Near Lutheran Church. $90 per acre. Can be bought on contract. 646-3A

80-acre farm in Hesper Twp., Ia. 70 acres tillable, good bldgs. Spring in pasture. Near school and Lutheran church. 646-4A

241-acre farm, near Ossian, Ia. 210 acres tillable. 646-5A

102½-acre farm, all tillable. SE of Mabel, Minn. 7 room house, full set of bldgs. On school bus and mail rtes. Immediate possession. 646-6A

80-acre farm in Glenwood Twp, Ia. All tillable, good bldgs. Water pressure, new bulk milk house and new hog house. 646-7A

147 acres, 100 acres tillable, near Waterville, Ia. Good bldgs. On mail and school bus rtes. 646-8A

80 acres near Cresco, Ia. Good land, fair bldgs, new well. 646-9A

157-acre, well improved farm, Dodge Co., Minn. Thoroughly tilled, close to 2 towns, splendid schools and church facilities. Will accept 25% of purchase price at time of sale, easy terms on future payments. March 1 possession. 646-10A

Homes

3 bedroom house with living room, dining room, kitchen and 1½ baths. Oil hot water heat. Garden and garage. 1 block from business district in Hawkeye, Ia. 646-11B

Businesses

Two story tile store bldg, 22x72. N. Ia. town. Full basement and modern living qrtrs on 2nd floor. 646-12C

Locker plant with good equipment for butchering and retail meat market. Strong Lutheran community, S. Dak. Will rent. 646-13C

Blacksmith shop. Complete with all equipment. Owner deceased. Central Minn. 646-14C

Locker plant, S. Dak. Bldg complete with equipment for freezing and meat processing. Sale or rent. Excellent business. Owner retiring. ELC church. 646-15C

FOR RENT

2 large rooms with bath, for married couple. $35 per month. S. Mpls. 646-16B

Widow has nice room for rent to either employed or semi-employed woman. S. Mpls. Kitchen privileges and use of house. 646-17B

WANTED TO RENT

Apt. near Mpls airport by mother and 7-yr-old-daughter. 646-18B

POSITION WANTED

Aid and companion to elderly person or couple while family is on winter vacation. 646-19

Refined lady would like to stay with sa or couple, do light housework. Board, to plus pay, in Mpls. (or to assist with ch care). 646-20

Available for connection with hospital Cent. states by Jan. 15th as administrat business manager or hospital consultant. B credentials and recommendations. 646-2

Position in farm supply and equipm store. Sales experience. 646-2

HELP WANTED

Remarkable challenge for reliable capa church office secretary in large New York C Lutheran church. General office work p record keeping required. No visitation. conditioned office. Salary depending on qua fications. 646-2

Opportunity for medical doctor, dent optometrist in NE Nebr. town of about 15 pop. Clinic in town with only one doctor present. Lutheran church. 646-2

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Compiled by Ernest W. Sihle

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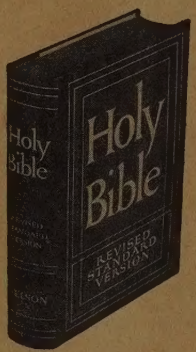

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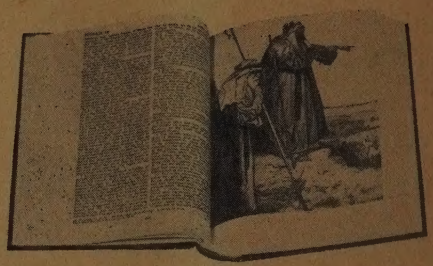

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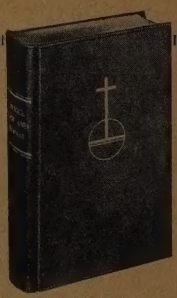

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